IDEA

6/29, 8:38 PM] A S Rajagopalan: *IDEA* [Interesting, (but most) Dont Even Aware of]

aDiyEn was reading Columbia Univ alumini magazine, in that a great article about a talk show - *Tell me something which I dont know*. There great scientists, politicians, business people etc. mention something strikingly new for the most. For example, Spain's a national anthem has no words! and other unusual facts.

Its an idea that we can come up with similar ideas in SrIvaishnava sampradayam. Everyone can post here to benefit everyone else. Of course, some IDEA could be just hearsay and may be not backed by pramANA.

Let us say any unusual, unique or fascinating type of fact or info we can post and see how it is received here. Its just an idea.
[6/29, 8:40 PM] A S Rajagopalan: Let aDiyEn start with something

IDEA
In the whole bhagavad gitA or brahma sUtrA, there is *no mention of the name "nArAyaNa"* at all.

IDEA
truvekkA mUlavar is the only sayana (lying posture) tirukkolam amongst 108 divya desams, where *perumAL's truvadi is on left * and tirumudi on right, as we see.
[6/29, 9:05 PM] Ramesh Raghuraman Australia: IDEA
In the entire 4000 divyaprabandham the aazhvaars did specifically not use the word *ஓம்.*

IDEA
We all know that *Garudan(கருடன்)* is the vaahanam for perumal. Have you come across a vaahanam for thaayar? There is none in most of the divyadesams except in Thirunaagai, where there is a *Garudi (கருடி)* vaahanam for thaayar.
[6/29, 9:14 PM] A S Rajagopalan: IDEA
In rAmAnuja sampradAyam, AcAryAs who are sanyAsis, mostly come from as being grahasthA, previously. HH ADi vaN satakopa jeeyar, 1st pattam in ahObila mutt became sanyAsi before marriage. That is brammachari to sanyAsi directly.
[6/30, 9:17 AM] Ramesh Raghuraman Australia: IDEA
The utsava murthi of Srirangam temple is called only as *"Nammperumaal"* and not *"Sri Nammperumaal"*.

"Nammperumaal" is not His original name. In order to distinguish between the original deity, which went on a virtual tour of the southern region during muslim invasion, and the duplicate which was installed between 1323 and 1371, when near normalcy was restored, the holy washerman, Eerangolli, who was 95 and also blind, was summoned to find the original deity.

By tasting the drops from the vastra of the deities he could identify the original. Then he said *_"ithu than namm perumaal"_* (this is our perumaal).

Then the duplicate deity, which is of the same height of the original, was housed in “Thiruvaranga Maaligai”.

Since the prefix “Sri” was not used by the washerman, it has then become customary to call the perumal as only *"Nammperumaal"* and not as *"Sri Nammperumaal"*
[6/30, 6:46 PM] Thiruvadi: IDEA

Thiruputkuzhi (திருப்புட்குழி) divya desam moolavar sridevi thayar thirumugam is slightly tilted towards perumal rather kept straight in other temples. The reason said was while doing final rituals for Jadayu because of the heat from the Agni thaayar tilted her thirumugam towards perumal!

This thirukolam is not found in any sthalam. That Adiyaen felt as very special. Also, Sri Maragathavalli thaayar in the sthalam can sprout the fried mung beans overnight as well which does not happen in any other sthalams.

Adiyaen Ramanuja Dasan!!!
🙏🙏🙏
[6/30, 8:01 PM] A S Rajagopalan: IDEA
svAmi desikan is fluent and talented in composing in multiple languages. That may include bAli language, which some call a dialect of prAkrit. “atti hi bhikko agadayam.. a slOkA starts like that in paramada bhangam is wriiten in bAli, same lanugage as buddha and Buddhist followed.
[6/30, 8:12 PM] A S Rajagopalan: IDEA
In vAlmiki rAmAyaNA, in chitrakutA lord rAmA is addressing jAbAli in a sloka “yatA hi chorasya tatA hi buddha:” means buddhA is a stealer (திருடன்). Now think isn’t rAmAvatAram before buddhA, then how rAmA talks about buddhA?
[7/1, 12:05 PM] A S Rajagopalan: *IDEA*
tiruveLLiyangudi, a divya desam has many interesting features.
1. mAyan asura Architect built this temple and pleased bhagavAn gave dharsan as Lord rAmA. To take up bow and arrow, He handed over shanku and chakkarA to garudA. So garudA here gives dharsan with 4 hands and with shanku chakkaram (Remember this was built after vAmanAvatAram, before rAmAvatAram).
2. sukrAcAryA, the asurA guru received his sight back after praying to bhagavAn here.
3. bhagavAn granted the wish of sukrAcAryA that *visiting this divya desam is equivalent to visiting all the 108.*
[7/1, 8:31 PM] Thiruvadi: IDEA

Adiyaen got this info from one of the Dr Joseph’s Upanyasams.

2 Alwars sang the same paasuram.

Peyalwar and Thirumazhisai Alwar.
🙏
[7/2, 6:33 AM] Ramesh Raghuraman Australia: IDEA
Chiranjeevi யும் Dheergha-sumangali யும்

The saashtram confers hundred years of life for humans. During aasirvadham we would have heard

saying *_"sathamaanam bhavathi sathaayuhu"_*

*_Chiram_*means permanent and *_jeevi_*is to live. The word of *_chiranjeevi_* connotes a full long life of hundred years.

Durring marriage, when the boy ties the sacred knot, he blesses the girl while saying the mantram (*_"maangalyam thantunaanena mama jeevana hetuna_* | *_kante bhadnami subhage tvam jeeva sharada satham"_*) that you live long for hundred years along with the sacred maangalyam I tie in your neck. This implies that the boy will also live for hundred years and hence the prefix *_chiranjeevi_* is not explicitly used thereafter.

Since the boy being equivalent of Vishnu and the girl being equivalent of Mahalakshmi, who will be with him permanently for life, he now becomes *_Srimaan_* so and so (eg. Srimaan Krishnaswami or in short Sri Krishnaswami).

While she will be with him together, she now becomes *_Sri-math(i)_*. Mathupu pratyayam symbolifies togetherness (vittu piriyaadha). Hence she is commonly referred as *_Srimathi_* so and so. (eg. Srimathi Rukmini or in short Smt. Rukmini)

When we bless a married women, we say " *_Dheergha sumangali_* " which then automatically implies long life for her husband as well (who was earlier referred as *_Chiranjeevi_* before marriage).

Now how to bless if a family husband wife with kids together seek blessing? Is there a single blessing which covers all of them? Yes, in our sampradayam we say " *Innum oru nootrandirum*" which symbolifies to live for hundred more years with good health wealth and prosperity for bhagavatha and bhaagavatha kainkaryam.

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aDiyEn dAsan
[7/2, 11:59 AM] A S Rajagopalan: *IDEA - blessing *

AzIrvAda (blessings) needs to be appropriate based on place, time and person. For example, one may bless to have great education for young boy, good and quick vivAham for young persons, long married life with husband for married woman etc.

But for prapannAs (irrespective of age), the best one would be *nitya bhagavad bhAgavata AcArya kaimkarya prApti asthu”* - which focuses the kaimkaryam indicating the realization of identity and purpose (svarUpa jnAnam), more accurately.

In vAlmiki rAmAyaNA, the great heroic character jatAyu blessed Lord rAmA, *yAm oShadhim iva Ayushman* - oh rAmA going in search (of sItA) here, live long!
But for that, rAmA could have wrapped up the purpose of the avatArA quickly, AcAryAs used to joke. Blessing from jatAyu forced rAmA to stay on earth longer!

So next time when you bless someone, try the most appropriate one.

[7/5, 7:03 AM] +61 450 041 045: IDEA : which two AzhwArs wrote the same pasuram IB their respective works.
[7/5, 8:55 AM] +61 450 041 045: The answer is bhudathazhwAr and tirumazhisai AzhwAr. IraNdAm tiruvandhAdi Pasuram 11 and nAnmugan tiruvandhAdi pasuram 55.